

# BLUE GRASS BLADE

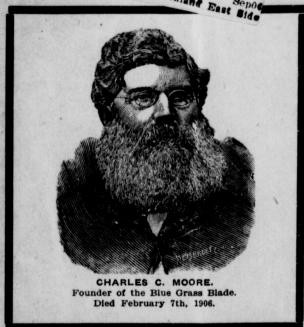
WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

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CHARLES C. MOORE.  
Founder of the Blue Grass Blade.  
Died February 7th, 1906.

JAMES E. HUGHES - Editor and Publisher

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## EDITORIAL

Only truth can win.

The atmosphere of joy is cheap.

Love and truth are the greatest of world powers.

Orthodox Christianity is on a rapid decline and going out of fashion.

It is only that man or woman who can learn and successfully practice self-reliance who can hope to win.

The science of human government is no more complex than the science of business and the man of average intelligence need not fail to understand it.

It is not particularly gratifying to our national pride to read of official warnings against graft in the disbursement of the funds subscribed for the San Francisco sufferers.

One would surmise that the revolutionary movement has got to be degorkyized or go out of business. Now comes the Czar hot after him with an extradition, but there is only one thing for Roosevelt to do—refuse to honor it. At best Gorky could only be guilty of a political offense against the government of Russia and America has not so far forgotten her trust as to willingly surrender political offenders to the tender mercies of crazy monarchs.

"The law is dangerously lagging" declares the faculty of the Boston University Law School, and the public will agree that it's no lie. All the law that is absolutely necessary for human society could be printed on the four pages of the Blade, yet foolish philosophers have beheaded our jurisprudence with insane ambiguities that not one pro-

fessing lawyer in a thousand really understands the law. We have already far too much law and yet our state and national legislative bodies continue to grind out new laws by the mile irrespectively of the consequences.

Mrs. Grundy usually looks upon a philanthropist as one who is trying to reform the world for the mere fun of the thing—one who is willing to starve to death for the sake of a splendid obsequy and an attractive tombstone. The Blade would like to see such a reform, and is willing to join in any reform that the very poor of our laboring classes won't find it such a long time between meals, and to find some asylum for those aspiring politicians who buy us with gas then sell us for gold.

Somebody has accused Parkhurst of being a Socialist. While the Blade has not yet fallen astride of the Socialistic theorems it doubts if the Socialists would be willing to adopt him. One definition we have read of Socialism is that of being a desire to regulate other people's affairs, and Parkhurst has certainly got that qualification. If Parkhurst has one iota of Socialism in his makeup the public has failed to recognize it.

In professional as in commercial life, tact very frequently outstrips talent. It may be true that there is always room at the top, but it is a long hard climb, and the road is thick strewn with wrecks. The woods are full of barristers without briefs, preachers without pulpits and physicians without patients. Exalted merit, united with tireless industry, does not always reap its proper reward. Thus it is that the world, even to-day, is a cruel mother to her most deserving children.

### WHAT IS YOUR PHILOSOPHY?

In a personal communication to the Blade marked "not for publication" we have been designated as a "heartless person, utterly without feeling or sentiment." The author merely uses an initial for the given name in the signature attached so that we are at a loss to know the sex of the writer, whether they go into their clothes feet first or head first, hence, we are somewhat at a loss to make answer. Could we be sure that our correspondent was a man, we could sail in with a vengeance, but fearing that it might have come from the pen of some mild-eyed Dulcinea, we are compelled to hesitate. With this explanation we have but to suggest that if "D" stands for David we might have expressed ourselves more forcibly, but if it stands for "Dora" we forbear.

Assuming that the strictures made upon us are applicable to all Freethinkers, why should they be so degraded? Personally what have we said or written, or what has appeared in the columns of the Blade calculated to do any person harm? We strive to create joy instead of woe—and to fill the world with light rather than orthodox despair. We would open the gates of the Kingdom of Heaven to every man, woman and child, and put out the fires of hell with waters from the fountains of human pity. Could we do more? Every Freethinker is possessed of human feelings. They experience the same mode of everyday life as their orthodox neighbors, only they live better, more upright, and are consequently happier. They find pleasure in the golden rays of the rising sun at dawn and can gaze upon the myriads of stars that dot the black firmament of night, with rapture and admiration. Pity streams from their breast at the sight of suffering and a noble action makes them feel exultant with pride. Can the most orthodox Christian boast of finer sentiments? We do not undervalue human life or belittle human effort and aspiration. We would not mock the blind struggles of mortal man to put on immortality, to master the elements and extend the domain of his knowledge. But we do not and cannot believe that the majestic universe was created simply for our dear sakes and we insist that any person so believing should be tapped for the similes, that they should be treated by a doctor of medicine instead of a doctor of divinity.

But, we are also asked, "what is your philosophy?" and further "if you take the Christian religion from us what would you substitute for it?" Here are two questions in one and for the benefit of our correspondent, as well as prospective correspondents of a like kind, the Blade has no objection to offering some of the cardinal points of Freethought as distinguished from the Christian system.

We believe in truth because it makes men wholly good; we believe in that charity which begins at home but does not end there; we believe in moral courage because it makes man something more than a mere brute; we believe in cleanliness of both body and mind because the one induces good health and the other good thinking; we believe in honesty, not for mere policy's sake, but for the sake of principle; we believe in justice because it is what every man owes to every other man; we believe in self-control because it exercises a whole-some influence upon others; we believe that at universal mental liberty is to be found more genuine happiness and swifter human progress than in all the dome covered churches in the land. We believe in equality and fraternity, that equality which knows no nobleman but nature's nobleman.

the man of noble deeds and noble thoughts; that fraternity which links the weak arm in arm with the strong compelling them to fraternize and form that universal brotherhood for which men so ardently strive.

It may be argued, however, that a belief in God, entailing that so-called "Fatherhood of God" is essential to the establishment of the "brotherhood of man." This is untrue. Our own nation is a silent and significant witness of that fact. Here men of all races, each worshipping a different God, are amalgamated into one people, and were they permitted by the plutocrat and the autocrat to remain more together and labor more together, this country would become a veritable paradise in itself. We have every material need and qualification for such a glorious millennium but the greed for gold among those who now control the nations wealth, by the aid of a subsidized church power, keep the people apart and involve them in struggles over financial ailments to divert their attention from the real dangers that threaten. Man can, and man does, get along without God, but God would have never a building to his name on this continent were it not for the folly and superstition of man. Men plait avarice the evils of anarchy. Is anarchy worse than death by starvation? It is not possible that the present spirit of unrest is but the ephemeral effect of a few professional agitators. The cause lies deeper and is to be found in the rotteness that permeates every religious and political agency that tramples upon the race.

In closing it well be said to say that for the eradication of Christianity no substitute is necessary. The professional wrecker of old buildings is not called upon to put up another and better in its place, nor is the man who assails error compelled to supplant it with anything but truth. What is known to be wrong should be avoided, that which is harmful should be destroyed. Social conditions will then adjust themselves to the new order of things and a greater and grander people will inhabit the earth.

### TRAIN THE BOY TO MAKE THE MAN.

One well recognized and admitted fact is that education must rest on a foundation of faithful accomplishment. Every one who undertakes the training of youth, to whatever worthy end, in some way sees the sixes involved in the erection of a building, and the value of foundation to superstructure has met us in every discourse on character from our youth up. Perhaps it is the fact of very triteness that has bred a disregard of the fundamental need of something besides the public schools to properly fit a boy to play his part in life as a man.

In every large city boys are constantly being indoctrinated into paths of business fresh from the schools. They come with good records as pupils, with plenty of energy and ambition and an adaptability that is very gratifying. The boys grasp the ropes, and to all appearances they are advancing steadily on the road to preferment, when suddenly, to the joint dismay of both parent and employer, they drop out and down, with a stain on their characters that any actual dishonesty can make which handicaps them in their future career.

Sometimes a boy, more fortunate in his early surroundings than others and less exposed to temptation, goes on from one promotion to another until he begins to dominate and his success begins to eclipse his personality. He may rise to the head of great corporate interests, but, at last comes rumors of gambling and speculation, sometimes disgraceful social relations, followed by a fall from the standards of self-respecting and honorable business life, and ruin closes in about him. Soon, or later, the hole in his character has been discovered and the collapse of a promising career and personal reputation ensues.

Now the question is, where lies the fault? The answer comes sadly and painfully, in the home training. The boyhood schooling, the youthful associations and ideals were defective. True manliness must be evolved earlier in the history of the child. The highest standards of personal honor, far too low and too frequently neglected in the bustle and rush of American life, must be learned, accepted, and made an integral part of the youth's make-up before he leaves his mother's side for the cold and unfriendly world of business. If the generation is to be an improvement upon the present, personal honor and trust must be cultivated both in the breeding and training, giving a keen sense of responsibility all through life.

The Blade does not believe that all wisdom can be acquired from a mother's knee and across a father's, but many parents are wholly and altogether responsible for the failure of their offspring in the business affairs of life.

So far as human history sheds its light neither cross or crown has led in the onward march of human progress. The people have never been prone to form their morals, for any great length of time, from those who are leaders in the social circle or big bugs in the Christian hierarchy. From Judah and Tamar, David and Bathsheba to the libidinous monarchs and prostitutes of the present age is a long way, but they are very closely related so far as example goes.

### IF CHRIST CAME TO LEXINGTON!

Kind reader, and suppose he should, what would happen? Why the preachers who claim to serve him and him only, and the congregations who assemble in the churches to worship him and him only, would refuse to recognize him, clamor for the police to run him in and then get the police judge to send him to the rock-pile for the allotted period of time usually given to the professional hobo. They would order the Bertillon measurements taken down and recorded and have his physiognomy photographed for the benefit of the rogue's gallery.

Could the pitiful religionists but know that the poorest beggar this land of plutocrats and paupers has yet produced, is an earth passenger along with Croesus! That one century hence the dust of the millionaire will have mingled with that of the mendicant! And that the most pitiful failure of the age is he who has only succeeded in hoarding a few paltry dollars. Yet preaching Christ the professing Christian is as unlike him as it is possible for them to be. Instead of chasing the money changers from out the temples of their dear Lord, they send them engraved invitations to come in and their vis inertia perpetuates all the social and political abodes that emanate from wealth and power. The church policy of today is expediency, their moral law the eleventh commandment: namely, don't get caught. They are the very people who hurl stones at the prophets of progress. It was of their ilk who burned Servetus, imprisoned Bruno, poisoned Socrates, murdered Robert Emmet, aye, and crucified their very Christ, simply because he cleverly intimated that the fashionable preachers of his time, even as now, were a gang of hypocrites.

Under such circumstances, being so far removed from the pilgrimage of the Galilean, how could they receive him and accept him, should he appear before them, in person? If what is reported of Christ be true, which we very seriously doubt, he did not wait for crime to be committed before reproving it, but sought to prevent it. Modern Christianity, however, operates upon a totally different plan. It waits until a man is driven to crime by the iron law of necessity, a woman to dishonor, a child to beggary, then proceeds to organize some fake society to flaunt their own honor and glory as contrasted with that they seek to work upon, but never put forth a hand to prevent the sin and o shame. Brothers and sisters in Christ, they are not. The besetting sin of a supreme selfishness hangs about each one. Unable to find a happiness for themselves on earth, and unwilling to provide happiness for others, they begin to look for it in heaven. What precious years have been wasted in a ridiculous idolatry! From the unnumbered days of the race, years have been stolen that should have been devoted to human development, filled with the sweets of knowledge, haloed by the rich perfume of human love; years that should have been gracious by an accumulation of noble deeds, yet life's fair privilege has been blasted by this epitome of the primal curse. Christianity has wrought nothing but human suffering, until the very cult is known as the Religion of Sorrow, and the mother of their Christ is designated the Lady of Pain. Behind every song they sing, there lurks a sigh while between the cradle and the grave they have built a monster haunted desert.

Of course they would reject Christ, turn him away from their doors and if he insisted upon proving his identity, they would swear out a writ of larceny against him. These same pious parrots claim to accept the gospel of Christ as true, not that they are able to comprehend it, but because they lack the mental vigor to deny it. They are in fitting mood to follow some old bell-wether into the wire-grass pastures of conceit. Only for monstrosity will the preachers preach and the congregations listen, but Christ carried neither script or purse. Because of such follies the land is being rapidly filled with Ishmaels. Man must struggle against his fellow man for the very food he eats, the very raiment he puts on. All is strife and turmoil. Sooner or later, those who court the many-headed monster who fatters its rank breath, and to its many idolatries bow the patient knee, are trampled beneath its iron heel, made the victims of a merciless Pharaonic Juggernaut. But those who accept human duty as their guiding star, who are strong enough and brave enough to withstand the guises of malice and the jeers of ignorance, will find that the years are seldom unjust and these will rise triumphant in the glory of a human duty done and a human work achieved.

### DR. CRAPSEY IS ADJUDGED A HERETIC

Although unshorn of the garb of his priestly office, Dr. Crapsey, the Rochester, N. Y., clergyman, has been adjudged by the ecclesiastical tribunal sitting in trial upon him, to be a heretic without the pale of the church, guilty of teaching heretical doctrines to the members of the Episcopal church, and he will, doubtless, get the grand bounce and hustled down the front steps with a pair of number 10's behind him.

To the credit of the various religious bodies in Christendom be it said that they have ever been

(Continued on page four, first column).

## LAST WORDS BY HOLYOAKE

**Great Secularist and Labor Advocate  
Revives His Work on Cooperation  
Shortly Before His Death. Edition Now in America.**

Among the recent publications upon industrial and economic subjects is the revised edition of the History of Cooperation, by the late George Jacob Holyoake, recognized as one of the greatest factors in the industrial reform movements of England. As a contemporary of Robert Owen, and further known as the "Father" of English Secularism, his writings should commend themselves to the Freethinkers of America, especially those who have a deep interest in the solution of the problems of labor.

It appears that only a few months prior to his death he prepared a revised edition of his great work which is now in the hands of American publishers, more properly speaking E. P. Dutton & Company. The work was revised at his Eastern Lodge, near Brighton, England in the early part of the present year, and in his new preface he says:

"Other histories on this subject will be written, but whatever their merits may be they cannot be written by any one caring more for co-operation than myself, or who has been concerned in its career from the days of the Rochdale Pioneers or been personally connected with the incidents of its progress, who made it movement. I have known the motives of those who have promoted it, of those who have retarded it and those who have withheld it, and for seventy years have vindicated it against its adversaries. The story of this movement is that of an eye witness."

Part I, covering the "Pioneer Period," from 1812 to 1844, was dedicated to Wendell Phillips, "whose intrepid eloquence has ever vindicated the claims of the slave, black or white, in bondage to planter or capitalist." Part II, covering the "Constructive Period," from 1845 to 1880, was dedicated to John Bright, "whose townsmen of Rochdale made co-operation a social force, and who is himself a friend of equity and industry." On the title page of Part I, Mr. Holyoake placed the following lines of Milton:

Our greatest will appear  
Then most conspicuous, when great  
things of small,  
Useful of hurtful, prosperous of ad-  
verse  
We can create.

"On the title page of Part II he placed the following extract from the works of John Stuart Mill:

"It is not co-operation where a few persons join for the purpose of making a profit from cheap purchases, by which only a portion of them benefit. Co-operation is where the whole of the produce is divided. What is wanted is that the whole of the working class shall partake of the profits of labor."

In Part II Mr. Holyoake brings the history of co-operation up to date, reviewing it with relative brevity, yet going sufficiently into detail to show the solidarity of the old and the new order. "Industrial co-operation—voluntary concert, with equitable participation and control among all concerned in any enterprise—is a definition." He writes in the preface to the revised edition "that would now be accepted by political economists and journalists."

To Walter Morrison, of Malvern Tarn, "to whom co-operation owes more than it knows for service and sacrifice," Part III is dedicated. Co-operation, says Mr. Holyoake, after more than 80 years of association with two principles—individualism and association. Co-operation proposes to establish an organization of workers who, asking nothing from the state, save equality of opportunity, shall, by themselves and of themselves, by labor and commerce, better the fortunes of industry, always observing the rule of equity—ever seeking their own interests by means compatible with the interests of others. Co-operation professes primarily to enable working people by means of self-help, in voluntary concert with others, to acquire business knowledge and improve their mode of conducting business."

The statement of co-operative principle and policy is absolutely antagonistic to the theory of state aid. All proposals to entrust to the state the accomplishment of the co-operative programme are flatly denounced by Mr. Holyoake as socialistic. Co-operators are not socialists. Socialism dissolves co-operation. "Had the early co-operators looked to the state for aid," he explains, "there would not be today a single (co-operative) store doing business, and the millions of property possessed by co-operators would have no existence." No person who proposes the introduction of

socialist principles or is conniving at their introduction into the movement, he is a co-operator. Socialism may or may not be better than co-operation, but they are not the same thing, and those who do not see the distinction, but think socialism the better, should go over to socialism says the author, and not pretend to be on the side of co-operation when they are deserting it. He is suspicious of all socialist overtures and rejects them in this passage:

"It is a great thing that a distinctive body of industrial co-operators—having recognition, influence and wealth—should have grown up within the memory of living men. No wonder that another party, having no principle of self-effort and little to show in the way of success, should take up theirs and run it for them. If we are to do this by one body, we should have to do it by many more, and in a few years we should have all the difficulties of the world's co-operative movements in the world's hands. The co-operative movement is not itself yet, and there will be time enough to become the handmaiden of other movements, when it has perfected its own."

"It is sufficiently known that 30,000 new adherents pass annually through the portals of the movement, 'which is only like an arithmetical curstic, counting the numbers, but having no check upon the quality of the throng.' Everyone may enter who wants a dividend; and Mr. Holyoake sounds a note of warning against the dangers that newcomers, known little and care less for the higher ethical principles which have brought the movement its best friends, and given it influence beyond any other industrial organisation, may gradually imperil its honor and progress."

What chance is there, he asks, that socialism, with all its noble aims, will be able to arrest the giant tendency of every capitalist and workman alike, to grasp at all that lies in its way, suffer who may. Who can avert it, unless a nobler individuality can be cultivated? He admits that nowhere can be found a better class of workers than the co-operators, and given them the credit of being the best, the Roman Catholic church pays more taxes than any other institution or corporation in Maryland and yet it pays taxes upon but a fraction of its property. It is the richest and most prosperous institution in the state and the greatest mendicant. It is a multi-millionaire beggar. It has earned naught but has accrued millions. Its perpetual song is: 'More, more, more!' If all the wealth of the Universe were thrown at its feet, it would not dash the insatiable cry of 'more!' It can afford to hold a jubilee, but the expense of the event will cost it extraneous sources. God will call it up against the sky. The See will see that the bill is paid. 'No notice, no shirft.' No money, no salvation.

The Catholic church is a strictly cash institution. An insurance Agent was telling me about a Catholic family. The mother died and left three boys and three girls, and adults. The priest had been stoned off on the price of the High Requiem Mass for the repose of the old lady's soul. He paid the brothers and sisters a visit and demanded the pay that the laborer is due. The priest said that the laborer would be damed if they did not pay quickly. They all said that they would be damned if they did pay present or future. The priest went home and told his assistant that it was a bad case and he would turn it over to the assistant to compromise or get what he could out of it. The assistant priest, a convert from the Protestant Episcopal church, went to collect the over due mass money. He told the bereaved that their mother had been held up in purgatory and there she would stay unless the priest would give up his claim to the "priests' mind" were forth coming. One of the girls asked the priest, if he was assured that her mother was in purgatory. "Certainly," said he, "it is just as plain to me as the nose on your face, and that is all too prominent for classical Irish beauty." Then, said the girl, "Is her stay there, for she would only make the angels of Heaven weep, and if she was in hell, she would marry the devil in a week, so to keep the old lady out of harm's way, let her remain in purgatory."

In Baltimore county there used to be a Justice of the Peace, who drew up all the income from his fees, and was continually being evicted for non-payment of pew rent and went from one Parish to another until he had circumnavigated the diocese of the local see. He said that if he paid for salvation he was afraid it would be spurious as the "genuine" was to be had "without money and without price." The See of Baltimore has held on with both hands to superstition. It has beguiled the rich and jolted the poor and held out both hands for cash and credit. Care for benevolence and improvement are forgotten, and promises not made good. Cardinal Jim said that God wisely permitted the earthquake to destroy life and property in San Francisco while the same God took excellent care of Jim and his red hat. It is a peculiar way of saying: "I am more holy than thou." When a fellow only infrequently says a thing, it is more modest and rhetorical than to blurt out the "truth." The newspapers have quoted the "wise" and "reverent" expression of Cardinal Jim about God permitting the quake to quake and the fire to burn. Pish! Pish! Such a wise

where he is. All is confusion. The great city is in ruins. All her bank buildings and vast libraries are gone. Bank vaults thought to be safe, until opened and money paid out, we all live on air and force credit. Some people whistle to keep up courage, cannot whistle; have not crossed the bay to shake fire, dress to look on the ruined Queen. All modus humana, loss consists mainly of chinneys. No fires allowed in houses on either side of the bay 'til repair and inspection. Thousands in tents, other thousands in houses, cooking in stoves set up on public streets. Since the terrible shock, every noise seems another. Desolation our lot!" PARISH B. LADD.

## ATHEISM GOOD ENOUGH FOR ME

**And This Declaration Comes at a Time When a Solemn Conclave Of "Game Cock" are Meeting Around Him and About Him.**

(By John F. Clarke).

The Centenary of the Catholic church is being held in the Cathedral, Baltimore, and all the game cocks of that concern are gathered to celebrate the hundred years of the See of Baltimore. And what has it done to celebrate. It has done its best to keep many people in darkness as to matters that they should know, and it has taught things that were better that they were not taught. During the century it has accumulated vast wealth. The Roman Catholic church pays more taxes than any other institution or corporation in Maryland and yet it pays taxes upon but a fraction of its property. It is the richest and most prosperous institution in the state and the greatest mendicant. It is a multi-millionaire beggar. It has earned naught but has accrued millions. Its perpetual song is: "More, more, more!" If all the wealth of the Universe were thrown at its feet, it would not dash the insatiable cry of "more!" It can afford to hold a jubilee, but the expense of the event will cost it extraneous sources. God will call it up against the sky. The See will see that the bill is paid. "No notice, no shirft." No money, no salvation.

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shaking of the editorial heads and such a tongue lolling of the wise remarks of Cardinal Jim. If Mark Twain had said it we would have looked for fun in it; but for Cardinal Jim to be poking fun at Jehovah is too much. "Every fellow to his trade."

The Cardinal's trade is saying silly things in mimic voices. It is to the hummers' lot to poking fun at God. Cardinal Jim's opinion a sin of omission on God's part would not count. God did not let the earth fall purposely but He saw it falling and He thought the He would follow the Catholice Church and John D. Rockefeller will own the land and the fullness thereof between them. When the Catholics own all the land, we will enforce the "single-tax." If the church does not kick off the earth by the time that the next Century comes, the State will kick it off or the State will have kicked it off. We can not exist half church and half State. One will swallow the other. One has got to be master and the other slave.

## WHO IS THE INFIDEL

**Able Article Upon an Interesting Subject Reproduced From the Humanitarian Review.**

In one of Rev. Fay Miles' addresses

he said: "The Infidel is not of different races and among different people. The Christian is an Infidel to the Mohammedan and the Mohammedan is an Infidel to the Jew, and the Jew is an Infidel to the Christian. It sometimes depends on where a man lives, as to what the answer shall be." Socrates was put to death for infidelity. Jesus was crucified because he was an Infidel according to the views of the people in power in his time. Luther was regarded as an Infidel in his day; and Ralph Waldo Emerson was considered an Infidel when he was in his prime. Emerson was brought up to regard Emerson as much an Infidel as Col. Ingersoll is regarded today. The name by which the early Christians were regarded by the Romans was "atheists," because it was the idea of the Romans that the Christians did not worship any god that was worthy of the name.

It is pitiable, that in this age of science (which is simply knowledge) there should be stupidity in high places sufficient to make the ascertainments of the infidels absurdities," when statistics prove that there are fewer so-called atheists and Spiritualists in the penteries than religionists.

The term "infidel" is not such a scarecrow as it was when we were young. Becoming personally acquainted with a few "horrid infidels" is an eye-opener. Many good people are saying to-day, "If he is an Infidel, then he must be stupid." The doctrines of the infidels tell us that the impersonal mind is the only reality, and that matter is wholly unreal. It is a false supposition of a real. The individual man has no existence in the teachings of Christian Science. There is no such being as a personal God and the bible is not an inspired book, according to the interpretation of the works of the Christians.

Nevertheless the influence of the

creed is being extended throughout

the world. It is slowly gaining converts and is a growing menace to religion.

The reasons for the advancement of the scientists' belief tell us that the impersonal mind is the only reality, and that matter is wholly unreal. It is a false supposition of a real. The individual man has no existence in the teachings of Christian Science.

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scarecrow as it was when we were

young. Becoming personally acquainted with a few "horrid infidels" is an eye-opener. Many good people are

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# THE GIANT DELUSION

(By OTTO WETTSTEIN)

"Unless you accept the testimony of the Bible as conclusive, what evidence have you of God's existence and man's immortality?"—Gladstone.

The above is a frank concession that science, logic, analogy, personal observation and experience do not and cannot supply proof of a God or of man's personal posthumous existence.

And in this day of revisions, of new theories, of higher criticisms, etc., substituting man's faculty for "Divine Infallibility," the Bible, of course, must itself be proved first, before its testimony can be admitted as proof.

Because when science has exhausted its curriculum of knowledge, it teaches absolutely nothing of a God or of man's immortality.

And priests and preachers should be barred from the open court of debate, because, as persons prejudiced against or interested in a criminal cause, as judges or juries, so those who are particularly interested in the perpetuation of ancient superstitions should not be permitted within the arena of polemics.

Hariet Martineau said: "From the moment when a man desires to find the truth on one side rather than on the other, it is all over with him as a philosopher." Is it reasonable then to suppose that those who are dependent upon the general dissemination of Biblical theology for their bread and butter could or would impartially present the arguments against this belief?

Scientists and laymen, therefore, must eventually settle these questions.

We fearlessly sweep aside the dense web of mystery which priests in all ages have woven around nature, life and man, comparatively little of mystery remains. The unseen spirits of theology are vastly more mysterious than nature and life. Nature and man we know at least to be facts. Of an infinite ghost and innumerable finite ghosts we know absolutely nothing.

Nature is precisely what it appears to be, as defined by science; man is precisely what we know him to be as defined by physiology.

Whatever are the phenomena there is matter. This we know and this is all we know. Theists have ever posited the presence of a supreme being everywhere, yet science having explored space for billions of miles, has never discovered such a being. Therefore we are forced to the conclusion, advanced by Tyndal, that matter is the basis, and contains within itself the promise and potency of all life.

Matter is not inert and dead as man has supposed it to be. On the contrary it is a most wonderful sight no extraneous agent needed to evolve the monad, mouse, man or constellations. In nature's laboratory it is continually active, pregnant with life, words and systems. Thus physical and chemical forces, conditions favoring, produce protoplasm—this produces the lowest forms of animal life—a living cell, sac or stomach. The assimilation of food being agreeable to its existence, it "struggles" for more to gratify its cravings; then the "struggle for existence" begins and time and evolution in not 6000, but may be in six thousand millions of years, reaches perfection. No creation, design or arbitrary agency about it whatever. Physical conditions favoring, matter pure and simple, solitary and alone, without external or supernatural aid, here, there and everywhere throughout boundless space will produce animal life, and it would require countless millions of Gods to prevent it rather than a single God to create the vast infinite aggregation.

Wherever there is a man there is an animal structure. In the absence of such physical organism man has never been recognized by science. This organism is man and man is this organism: To insist man can exist without his animal structure, and equivalently to affirm that man can exist made out of nothing.

Man is an animal born of woman. Science teaches this and knows nothing of decarnate man. This physical structure is a necessity to the origin of man, therefore it must be a necessity to the continuation of man. When after death, this organism is disintegrated, cremated or inhumated, this individual man, of course exists no more—he is dead his form and personality have vanished forever.

It is not true that a "counterpart of man," soul or spirit survives and emerges from the body when a man dies. It is not true that is contrary to function of the deceased during life, science, reason and observation. Not even the "breath" escapes, the physical functions and processes of the complex structure simply cease. This is death, the end of personal life and consciousness, nothing more—nothing less. Everybody knows this, it is

an every day self-evident fact, why then ignore it and believe a duplicate man, not born by woman and made of nothing can survive death during vanishes forever.

Absolutely nothing "emerges" from man when he dies. It is far more rational to believe that the few Spiritualists, who claim to have seen spirituals emerge from the dying, were derived or self-hypnotized than that such phenomena could occur yet not possible of corroboration by scientific investigation. If cremated, all is absorbed in gasses and smoke except a few ounces of ashes. Every particle of the matter constituting man survives to mingle and unite again with other forms, but the individual form cremated, of necessity, dies and which assumes the form of foundatons on which to rest their faith."

Rev. Mr. Moody: "I have little sympathy with those people who are rising up now, trying to make us disbelieve the Old Testament. If you are going to throw out one of the Testaments it will not go long before the whole will go. We want to be together when we die, and fare together. Men say, 'You are here.' I hear the story of Lot's Wife or Job and the whale." I believe them as I do that the cross was erected on Calvary. The idea of men reading the Bible with a pen-knife in their hands, cutting out what they don't like! The shortest way is to give up the whole thing."

This is the true uncompromising spirit of all religions, and unless the apostates from the established schools can maintain their new faith upon a basis of science, logic, and reason—which they can not—their personal and theological beliefs must be summarily rejected by all who rejected the old. There is no compromise, no half-way house, no stopping place between a solitary death in the infidelity of the Bible and radical Atheism, between Calvinism and Naturalism. Those who still cling to, and hold sacred the idea of a heaven and a God in any form have a right to reject the minor miracles of the Bible, because their God, no matter what the concept, and their heaven and spirits, tower far above the infidels who have already rejected as a mountian above an ant hill.

But it is insisted: "his soul survives." But what is the soul? If anything, it is our consciousness or mind while we live—the physical functions of man or beast. But where there is thought there must be a thinkersome animal or organic structure which thinks. After all, it is the soul which rejects the old. There is no compromise, no half-way house, no stopping place between a solitary death in the infidelity of the Bible and radical Atheism, between Calvinism and Naturalism. Those who still cling to, and hold sacred the idea of a heaven and a God in any form have a right to reject the minor miracles of the Bible, because their God, no matter what the concept, and their heaven and spirits, tower far above the infidels who have already rejected as a mountian above an ant hill.

And thus closely analyzed, it must be evident to every thoughtful mind that materialism is a far better philosophy to live and die by than Christianity. As grief, pain and tears can not be the lot of the unborn, so misery cannot be the fate of the dead.

The present condition of past and future generation is identical. To grieve over the non-existence of the soul (in their account) implies the duty to grieve over the non-existence of the countless millions not yet born. Has a priest ever uttered a prayer for numbered a mass to save a soul not yet born? If not, then why mourn over or pray for the dead? All was well a hundred years ago—all will be well a hundred years hence. There is no danger in living; none in dying.

Nothing persists, nothing in nature is eternal except matter, and time only—not entities per se. Hence when the person who thinks exists no more the functions of this person of course cease also. Other persons who live after him will perpetuate the race, but only as long as physical conditions upon this planet favor life. Eventually these will change, when life upon this earth, and the earth itself, in time, will be dead.

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Spookists will decry this as "horrid doctrine," "monstrous," etc., and indignantly ask: "Shall we die like brutes?" No, not at all. I, for one expect my environments to be much more comfortable and agreeable than those of our four-footed relatives, and to die like a man—but not well, Mr. Parsons—our birth having been a very similar process to the birth of a brute! or final exit, of necessity, is eternal and immutable in the past and future.

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But the doctrine of the naturalist were horrid—it is not—an argument against it being consistent with fact and truth? It is not "horrid" that we are born with a death sentence pronounced over us; that life is so short, that we age and lose our capacity for enjoyment so fast, that afflictions innumerable overtake us; that often, when have toiled and worked for years to build a beautiful home, ill-fortune and death overtakes us, leaving others to enjoy it, etc. If our instincts likes and dislikes could be a factor to change our fate would we not avoid all the vicissitudes and live on this earth, in this life, contentedly and happily everlastingly?

But the doctrine of (or God) care for our instincts, longing for death, seems to assume, that capital and labor are antagonists, Capital and labor, the former the product of the latter, are really allies and both are obstructed in their activities by the landlord, the enemy of both, who pockets about one-third of all the wealth produced, and he an absolute nonproducer as a landlord.

If Christ did not die to save sinners, heathens and unbelievers from hell and eternal torment, his sacrifice was deliberate murder and the entire scheme of Christian salvation a child's fable to scare ignorant mortals into obedience to the church and robbery of their money. Hear what a few prominent Chicago preachers have to say on the subject.

Rev. Dr. Herrick Johnson: "Will you tell me what kind of salvation is and why a gospel of salvation should be preached that saves from nothing?" Rev. Dr. Anderson: "If the word (the Bible) does not express the idea

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that life is so short, that we age and lose our capacity for enjoyment so fast, that afflictions innumerable overtake us; that often, when have toiled and worked for years to build a beautiful home, ill-fortune and death overtakes us, leaving others to enjoy it, etc. If our instincts likes and dislikes could be a factor to change our fate would we not avoid all the vicissitudes and live on this earth, in this life, contentedly and happily everlastingly?

But the doctrine of (or God) care for our instincts, longing for death, seems to assume, that capital and labor are antagonists, Capital and labor, the former the product of the latter, are really allies and both are obstructed in their activities by the landlord, the enemy of both, who pockets about one-third of all the wealth produced, and he an absolute nonproducer as a landlord.

If Christ did not die to save sinners, heathens and unbelievers from hell and eternal torment, his sacrifice was deliberate murder and the entire scheme of Christian salvation a child's fable to scare ignorant mortals into obedience to the church and robbery of their money. Hear what a few prominent Chicago preachers have to say on the subject.

Rev. Dr. Herrick Johnson: "Will you tell me what kind of salvation is and why a gospel of salvation should be preached that saves from nothing?" Rev. Dr. Anderson: "If the word (the Bible) does not express the idea

of unending punishment of the wicked, then it does not prove the unending happiness of the righteous."

Rev. Dr. Goodwin: "These testimonies make it clear beyond a doubt that the doctrine of eternal punishment is taught by the scriptures." If it is not so, published within the last week would give up the doctrine of the Trinity of Christ's divinity than this. If the evidence quoted can be again said, then Christians have no foundations on which to rest their faith."

Rev. Mr. Moody: "I have little sympathy with those people who are rising up now, trying to make us disbelieve the Old Testament. If you are going to throw out one of the Testaments it will not go long before the whole will go. We want to be together when we die, and fare together. Men say, 'You are here.' I hear the story of Lot's Wife or Job and the whale." I believe them as I do that the cross was erected on Calvary. The idea of men reading the Bible with a pen-knife in their hands, cutting out what they don't like! The shortest way is to give up the whole thing."

This is the true uncompromising spirit of all religions, and unless the apostates from the established schools can maintain their new faith upon a basis of science, logic, and reason—which they can not—their personal and theological beliefs must be summarily rejected by all who rejected the old. There is no compromise, no half-way house, no stopping place between a solitary death in the infidelity of the Bible and radical Atheism, between Calvinism and Naturalism. Those who still cling to, and hold sacred the idea of a heaven and a God in any form have a right to reject the minor miracles of the Bible, because their God, no matter what the concept, and their heaven and spirits, tower far above the infidels who have already rejected as a mountian above an ant hill.

And thus closely analyzed, it must be evident to every thoughtful mind that materialism is a far better philosophy to live and die by than Christianity. As grief, pain and tears can not be the lot of the unborn, so misery cannot be the fate of the dead.

The present condition of past and future generation is identical. To grieve over the non-existence of the soul (in their account) implies the duty to grieve over the non-existence of the countless millions not yet born. Has a priest ever uttered a prayer for numbered a mass to save a soul not yet born? If not, then why mourn over or pray for the dead? All was well a hundred years ago—all will be well a hundred years hence. There is no danger in living; none in dying.

Nothing persists, nothing in nature is eternal except matter, and time only—not entities per se. Hence when the person who thinks exists no more the functions of this person of course cease also. Other persons who live after him will perpetuate the race, but only as long as physical conditions upon this planet favor life. Eventually these will change, when life upon this earth, and the earth itself, in time, will be dead.

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without ostentation. He lived the simple life without advertising it as a philosophy. In business, he was the soul of honor. In private life, he was irreproachable. His whole nature, in fact, was keyed up so high that it was invulnerable to all lower motives.

He was a man of books. He gave his life to compiling to the service of literature as Joan of Arc did to the service of her native land. He was not rich enough to build libraries. But he did better. He gave to Americans their noblest books. It was Peter Eckler who first enabled the cry of the Sodality and Companions of Voltaire, Paine, Gibbon, Volney Buckner and Renan; and who, in recent years, has given us the complete works of Ingwersen.

He was a man who cared little for the profit and nothing for the praise.

To publish a good book was the joy of his life. He was a lighthouse to those who stood unseen and made the ocean safe with light.

None of the dazzling prizes of wealth or popularity ever swerved him from the straight path of uprightness. He was against superstition and hypocrisy in all their respects and abhorred forms. He knew that organized religion is merely an ancient and profitable delusion; and he worked to replace it with the truth of philosophy and science.

His life was long and complete. It was his own from youth to age. He had sold none of his years for money. He had had a high purpose at the dawn of his manhood, and when the twilight came, his purpose had been accomplished.

He had become one of the foremost publishers of liberal classics in the world.

The full story of his life to this nation can never be told. But we know that thousands of men and women, in all parts of the Union, owe their intellectual freedom to Peter Eckler. So far, as his influence is concerned, he is not dead. He is more truly alive than any of us. The whole American nation to-day more free-spirited and rational because of his magnificent life-work.

Would that we who remain could inherit his unselfish devotion to the truth.

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